

Volume 11. Number 10. Subscription Price, \$2.00 per Year Single Copy, 20 Cents

New England Craftsman

Published in the Interests of Freemasonry

JULY, 1916



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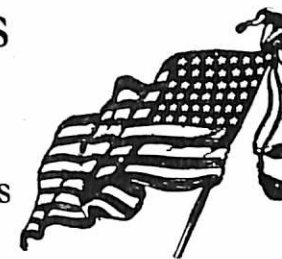
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NEW ENGLAND CRAFTSMAN

A Monthly Masonic Magazine

Vol. XI

July, 1916

No. 10

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The NEW ENGLAND CRAFTSMAN, magazine, is issued monthly. It is devoted to the interests of Freemasonry and the social and moral uplift of humanity.

The subscription price is Two Dollars a year, payable in advance. Twenty cents a copy.

Postage will be prepaid for all subscriptions in the United States.

Remittances should be sent by Money-Order, Express-Order or Draft on Boston.

If a subscriber desires to discontinue his magazine at the end of his subscription, notice to that effect should be sent. In the absence of a notice it will be assumed that a continuation of the subscription is desired.

Address all letters to the NEW ENGLAND CRAFTSMAN, No. 900 Masonic Temple, Boston, Mass.

Entered as second-class matter October 5, 1905, at the post-office at Boston, Mass., under the Act of Congress of March 3, 1879.

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New England Craftsman

A MONTHLY MASONIC MAGAZINE

Vol. 11

JULY, 1916

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Craftsman Comments

CURRENT EVENTS

The world is moving so fast that it is almost impossible to consider one great event before another succeeding crowds it out of sight.

Since our last issue there has been no let up in the great European war. In fact, energy has been redoubled in every direction,—more lives have been sacrificed, more property destroyed, more widows and orphans created, and more crippled men made dependent on an already overburdened world. Never before has the world presented such stupendous examples of determination as exhibited by the contending armies and the misery of the thought is in the fact that the war could not have happened if the spirit of Masonic charity had controlled the hearts of the rulers of the nations.

The prospect of renewed relations of peace with Mexico has brought satisfaction to the great mass of our people. If the influence of the army can be kept in the background and the President allowed to listen to the advice of peaceful advocates there will be no trouble in arranging matters with a government already sufficiently distressed by its own internal troubles.

The Germans have won great distinction by sending a submarine

across the Ocean loaded with merchandise urgently needed by our own manufacturers and taking back other merchandise still more urgently needed by themselves. Whatever opinion may be held regarding the responsibility of the Germans for the European war, all must admit their leadership in every line of activity either for the destruction of their foes or for the preservation of their national integrity.

WAR AND EDUCATION

Among subjects discussed at the annual convention of the National Education Association, held in New York early in the present month was the influence of the war in Europe upon American schools. Among the speakers was President G. Stanley Hall of Clark University who spoke on "Teaching the War." He said "This war, like all wars, brings members of a common country together, physically, mentally and morally" * * * * Its teachings "subdues the individual to the good of the larger whole, brings a new solidarity both in the trenches and at home, gives perspective of things worth dying for." "The already voluminous psychology of the war shows how patriotism is becoming a fore-school of religion." * * * * Besides "the brutal

struggle to survive by killing an enemy, there is the revival of the instincts of altruism, self-sacrifice and subordination."

"Men go back also to the religion of their youth and their parents. They feel again the closest of the old clan ties of brotherhood."

The teaching of the war, if we understand the speaker correctly, is the duty of the individual to sink his personality in submission to the State. This is demanded by religion and ties of brotherhood. This is "the way of true preparedness" and the "way of social harmony between ranks and classes."

The views of President Hall are in line with the stern religious teachings of early New England days when submission was the keynote alike in civil and religious government,—outside of the circle of the leaders of church and state only those were good who were submissive. More in harmony with the idea of a world brotherhood, in distinction to the conflicting interests of separate governments, was the address of Fanny Fern Andrews of Boston, which was thoroughly Masonic in spirit and if read with the idea that Education and Masonry are synonymous in meaning as they are in their results, could not be called otherwise than a Masonic address. Mrs. Andrews said in part:

"Hereafter, if education is to become effective in imparting ideals that will advance the higher interests of civilization, it must lead over all other forces. Education should become the essential agency in the restoration of civilization. It should teach the people of each and every nation to understand the true place of their country among the nations of the earth; it should inculcate the idea that the peoples are partners in ideals and purposes, and that above all other things they should prize the fruits of their own civilization; it should develop a new conception of national rights as related to international

justice; and it should help to spread the conception of world friendship and world loyalty. Education will be able to serve this larger cause of humanity only if it comes to its own as the intellectual and moral guide for the nation. This calls for high leadership, for it implies nothing less than the creation of a new national life in all countries, the breaking down of national barriers and the internationalization of education itself."

Regarding militarism in schools William J. Bryan expressed the hope that "the teachers in our public schools will not yield to the clamor for militarism. It is not the voice of the people," he said, "but an echo from the battlefields of Europe. The temporary excitement of a world-war should not be allowed to disturb our permanent educational system. The school is not a transient institution, it will abide with us 'when the battle flags are furled.'"

Dr. Willard S. Small of Washington, took up the question of military training in the high school from an entirely different angle than Mr. Bryan.

"The purpose of military training in the high school," he said, "is not to turn out trained soldiers. It is not to quicken the martial spirit and make boys lovers of war. The purpose is to capitalize the ancient, fundamental and ineradicable fighting instinct, make of it a productive educational investment, and compel it to yield dividends in physical and moral discipline." He added, however, that military drill in itself has no developmental value.

Here we have another hint of old New England Calvinism—the doctrine of Original Sin. How do we know that every one has an "ineradicable fighting instinct," and if true, why capitalize it?

Rather would it not be better for humanity to forget it and in its place capitalize some of the helpful qualities of a child's being and thus develop a life physically and morally perfect. A fighting disposition is not

altogether a natural instinct, at any rate, environment and training are necessary for its development. If the great world war is to teach us anything worth while, it is its utter inability to accomplish any good result, even with its enormous cost of life and property, that could not have been better secured by peaceable means. If this is true, why should not the united voice of humanity be raised against its further employment. Teach this thought in the schools rather than military training and the rising generations will prove a mighty force in establishing World Peace.

REGARDING MASONIC PERIODICALS

Some of our exchanges complain because they are not better supported by the Craft. This is just a waste of words and does no good. Those for whom the criticism is intended never hear of it and it is not pleasant reading for others. Pessimism is bad control for a Masonic editor. He above all others should be cheerful and optimistic. It is bad business to proclaim one's troubles,—every one has enough of their own as Ella Wheeler Wilcox has written:

"Rejoice, and men will seek you;
Grieve, and they turn and go.
They want full measure of all your pleasure,
But they do not need your woe."

A Masonic editor is a missionary. He has a message to proclaim to a special class, many of whom are not ready to receive it. Like the parable of the sower, whose seed fell in stony places, his message is spoken to many who have no conception of its value. This is not surprising for Freemasonry grows so rapidly, that its offices are often occupied and its lessons recited by brethren who have short experience and little understanding of what they are doing.

They have not discovered that Freemasonry should be a live force in creating human character, and that

its tenets are the fundamental truths of a harmonious civic association. Do our officers think of this when they recite to the neophyte: "Masonry unites men of every country, sect and opinion, and conciliates true friendship among those who might otherwise have remained at a perpetual distance?"

Do they realize the significance of these words when they say of Masons: "They profess to be linked together by an indissoluble chain of sincere affection?"

These words are generally spoken in a perfunctory manner. The officer thinking whether or not he is giving his work correctly rather than how much of the meaning of his words is sinking into the soul of the candidate. It is usual to look upon the new Mason as most needing the help of Masonic books and periodicals. They should certainly have them, but those who need them most, and, who usually think they need them least, are officers of the lodge. They need them not altogether because they are depositories of all the wisdom and all the knowledge of the craft, for they are not, but because they suggest thought on subjects that Masons should think about. Character is created by thought, thought is suggested by reading. Masonic periodicals help in this direction and every Masonic editor should be inspired with the thought that he is helping in some degree the upward progress of humanity.

The great upheavals in the relations of the peoples of the world that have been going on during the last two years show the need of wider Masonic usefulness. Not as an organization are we to plunge into the affairs of the world but as individual Masons we must let our light shine. Let the value of Masonic principles be expressed in the intercourse of Masons with each other and with the world. Let Masons show in their lives what they profess—that the whole human species is one family.

It is up to the Masonic periodical to

extend this idea. There is today a growing interest in Masonic literature. More and more are Masons thinking they must have an intelligent understanding of the history and growth of Freemasonry. More and more are they convinced that in addition to their splendid social opportunities they have moral and educational obligations that cannot be overlooked.

The Masonic periodical must work in this direction, win the respect of the Craft by giving them something worthy of their attention. Tell them things they ought to know, give them something to think about and the Masonic editor will soon discover that his field of usefulness is not only extending but that it has also become a source of profit.



Large or Small Lodges—Which?

The following article is from the address of M. W. Grand Master Melvin M. Johnson, given at the June Communication of the Grand Lodge of Massachusetts.

We have heretofore expressed an opinion in favor of Lodges of small membership as possessing merits not found in Lodges of large membership. Grand Master Johnson in his admirable address has treated this subject in a more comprehensive manner and has furnished facts and arguments that will assist any reader who has not reached an opinion in deciding the question.—Editor.

I HAVE long been of the opinion that many of our lodges are altogether too large, and that better Masonic and equally good financial results would be obtained if there were more lodges with smaller membership. You may be interested to learn that the average membership of lodges in Massachusetts is higher than in any other jurisdiction in America with the single exception of the District of Columbia, which being compact and having no country lodge is really not comparable. The only lodges in that District having less than two hundred members are the seven last chartered lodges. Consequently the average membership in the District

is high, viz., 339. This is more comparable with metropolitan Boston. The average membership of our Districts Nos. 1 to 7 inclusive is 355. Because of peculiar conditions we must lay these figures aside and compare ourselves with other jurisdictions having both city and country lodges. Of them all our average membership is the highest, or 260. There are only five other jurisdictions having an average membership of over two hundred, namely, Rhode Island, 247; Pennsylvania, 244; Connecticut, 236; New York, 229, and New Jersey, 209. Twenty other jurisdictions in the United States average between one and two hundred and twenty-two others less than one hundred. The average lodge membership for the whole United States is 124. Our average therefore is more than twice the average membership of all the lodges in this country. This is unhealthy growth. That does not mean that a lodge of two hundred and sixty members is by any means necessarily too large. One hundred and forty-three of our lodges, or more than half, have less than that number. Only fifty-seven of our lodges have as small a membership as the average of the whole United States.

It is hard to say that there is any fixed number of members which should not be exceeded. Conditions vary in different places. It is, however, always true that where the membership is so large that each member present can not know all the others, and where only a very small percentage of the members can ever have the opportunity of serving the lodge in official capacities, the interest of the members lessens and each individual member feels less responsibility for the welfare of the lodge and for the exercise of the duties and responsibilities of Masonry as well. It is practically a universal rule that the smaller the membership the larger percentage of members attend the meetings. Elephantiasis is a disease equally injurious to an animal, a human, or a lodge. Many lodges, however, are afflicted with it. Let us see the result. One lodge initiated sixty-six last year, and another sixty-four. Another with a membership of nearly five hundred raised forty-six. Another with a membership of over five hundred admitted forty. Another with a membership of over seven hundred admitted fifty-six. Another with a membership of over four hundred and fifty, admitted forty. In one of our cities with a population of nearly thirty-eight thousand where there is a single lodge having a membership of over six hundred (which admitted forty last year), the sentiment against the establishment of a second lodge is so strong as to be preventive. In another city with a population of nearly seventeen thousand where there is a single wealthy lodge with a membership of about five hundred and fifty (thirty-eight being admitted last year), there is a similar sentiment preventing the establishment of another lodge. There is another city in the Commonwealth having a population of over twenty-five thousand where there is no lodge at all, and the establishment of a new lodge there has been prevented by the adverse

action of two lodges in an adjoining city, each one of which has a membership of over four hundred. If but one of these neighboring lodges had declined, its objection could be overruled by the grand master, but the Grand Constitutions prevent his issuing a dispensation for the formation of a new lodge in this city of twenty-five thousand inhabitants without a lodge, because of two objections in an adjoining community. In this particular case fifteen lodges have joint jurisdiction over this virgin territory, yet the objection of two of them absolutely vetoes the petition for a dispensation and neither the grand master or even this Grand Lodge as the Constitution now stand, can consider the wisdom of the objection. I have not examined it in the present instance nor do I attempt to pass upon its merits, but the power granted to two lodges out of fifteen to retard the proper growth or development of our institution, as an abstract proposition is wrong. I believe it is time that the rules should be relaxed for the good of the whole Fraternity. But what is even more necessary is the creation of a sentiment in favor of more and smaller lodges where the brethren may be more united, may be thrown into closer fraternal intercourse, may have more opportunity to serve, and where the tenets of our institution can better be inculcated.

If it be argued that for financial consideration large lodges must be built up, the complete answer is that no other jurisdiction in the whole Masonic world (save only the D. C.) averages such large lodges as does Massachusetts and certainly other jurisdictions are prosperous and successful. We have no conditions in this regard which are peculiar to this Commonwealth. Even Michigan which shows us the anomaly of one single lodge of 2,184 members, and five others of over 1,000, averages throughout the State only 182.

The tendency of great lodges is to lessen rather than to enhance the Ma-

sonic development of each individual member.

The accomplishments of Masonry have never been gauged by financial

consideration. When these become the criterion, then it is time to halt and to recast our activities for then the grand aims and purposes of our Fraternity are sure to be obscured."



The Lambskin Apron

The distinguishing characteristics of Symbolic Masonry are its symbols by which its meaning is expressed and its lessons taught. We meet with few in other branches of Freemasonry. In the Chapter there are some symbolic features but they are "subordinate to legendary instruction."

In the lodge legendary instruction is important but it is the symbols that give light and proclaim the truths that make Freemasonry a real force in shaping human character.

Symbolism is much older than organized Speculative Freemasonry. Gould cites several proofs of this,—The oldest of the Chinese Classics, THE BOOK OF HISTORY, which embraces a period reaching from the twenty fourth to the seventh century before Christ "makes distinct allusions to the Symbolism of the Mason's Art," Also in "THE GREAT LEARNING" which is referred to the fifth century before our era we read that a man should abstain from doing unto others what he would not they should do unto him, "and this," adds the writer, "is called the principle of acting on the square." He also quotes Mencius who flourished about three hundred years before the Christian era who taught "that men should apply the square and compasses figuratively to their lives, and the level and the marking line (plumb) besides, if they would walk in the straight and even path of wisdom, and keep themselves within the bounds of honor and virtue."

Of the various symbols used in the symbolic degrees none make so deep an impression on the mind of the neophyte as the lamb skin apron. It is the first that is brought to his attention, and at a time while his mind is especially prepared to receive and comprehend its lesson. Its traditions and its symbolism alike appeal to him by their beauty and significance. We claim that it is more ancient than the "Golden Fleece or Roman Eagle, more honorable than the Star and Garter." The use of the apron as an honorary badge of distinction says Dr. Oliver dates to ancient times. Its ancient origin commands respect. To this claim is added the inspiration of innocence as "The Lamb has in all ages been deemed an emblem of innocence." It is presented to the neophyte as a badge to remind him of "that purity of life and conduct which is so essentially necessary to his gaining admission into the Celestial lodge above where the Supreme Architect of the Universe presides."

The Lamb Skin Apron readily suggests thoughts worthy of consideration. We venerate it as a badge of honor, its use reaching far back into the past,—we think of it as an emblem of innocence. St. John the Baptist was familiar with this significance when he said of Jesus, "Behold the Lamb of God." Why the lamb has been selected above all other living creatures as an emblem of innocence we may not now determine. The idea

has been so long established by tradition and so deeply implanted in the human sentiments that no one would have it otherwise. No other symbol can equal the force of the Lamb Skin in conveying a lesson to the young Mason. Whatever else may be for-

gotten we cannot forget the solemn impression of the occasion when we were presented with the Lamb Skin Apron as the badge of a Mason with the hope expressed that we might wear it with equal pleasure to ourself and honor the Fraternity.



AS TO YOU

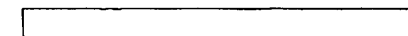
By J. W. Foley

Did you give him a lift? He's a brother of man,
And bearing about all the burden he can.
Did you give him a smile? He was downcast and blue,
And the smile would have helped him to battle it through.
Did you give him your hand? He was slipping down hill,
And the world so I fancied, was using him ill.
Did you give him a word? Did you show him the road,
Or did you just let him go on with his load?

Did you help him along? He's a sinner like you,
But the grasp of your hand might have carried him through.
Did you bid him good cheer? Just a word and a smile
Were what he most needed that last weary mile.
Do you know what he bore in that burden of cares
That is every man's load and that sympathy shares?
Did you try to find out what he needed from you,
Or did you just leave him to battle it through?

Do you know what it means to be losing the fight,
When a lift just in time might set everything right?
Do you know what it means—just the clasp of a hand,
When a man's borne about all a man ought to stand?
Did you ask what it was—why the quivering lip,
And the glistening tears down the pale cheek that slip?
Were you brother of his when the time came to be?
Did you offer to help him, or didn't you see?

Don't you know it's the part of a brother of man
To find what the grief is and help when you can?
Did you stop when he asked you to give him a lift,
Or were you so busy you left him to shift?
Oh, I know what you say may be true
But the test of your manhood is; What did you do?
Did you reach out a hand? Did you find him the road,
Or did you just let him go by with his load?



Dedication of the Masonic Temple

Salem, Mass., June 24th

THE fine new Masonic Temple at Salem, Mass., was dedicated with imposing ceremony and in the presence of a large assembly by the officers of the Grand Lodge of Massachusetts, Saturday, June 24th. This event was exactly one year after the corner stone of the building was laid by Grand Master Johnson. Previous to the dedicatory exercises a delightful luncheon by Bro. Schleuber of Lynn, was served to the officers of the Grand Lodge, the officers of Essex and Starr King Lodges, the past masters of each of these lodges, the presiding officers of each Masonic body in Salem, the officers of the building association, and those prominent in the work of building, together with the masters of sundry lodges in the vicinity of Salem.

Promptly at 3 o'clock, George W. Blinn, W. M. of Starr King Lodge called that lodge to order and it was organized, followed a few minutes later by Harry P. Gifford, W. M. of Essex Lodge, who likewise organized that lodge.

The presence of the Grand Master was then officially made known and he with his suite was received with honor due their stations.

The visiting party was made up as follows: Melvin M. Johnson, G. M.; Wm. H. L. Odell, D. G. M.; H. P. Ballard, acting S. G. W.; Roscoe E. Learned, J. G. W.; Charles H. Ramsay, G. T.; Frederick W. Hamilton, G. S.; Rev. R. Perry Bush, D. D., G. C.; Wm. M. Farrington, G. M.; Frederick L. Putnam, G. L.; Charles T. Cottrell, J. G. D.; Charles H. Marble, J. G. S.; Arthur A. Sondheim, J. G. S.; Theodore L. Kelley, G. S. B.; Lewis M. Witherell, G. P.; George W. Chester, G. Tyler.

Accompanying the grand master and his suite were the following members of the grand lodge: J. Albert Blake, P. G. M.; Charles M. Green, P. D. G. M.; Rev. W. H. Rider, D. D., P. D. G. M.; James M. Gleason, P. G. W.; William F. Davis, P. G. W.; Frank W. Mead, P. G. W.; Wm. M. Belcher, P. G. W.; Charles S. Robertson, P. G. W.; Henry J. Mills, P. G. W.; Albro A. Osgood, P. G. W.; George B. Farrington, D. D. G. M.; Benjamin B. Gilman, D. D. G. M., and Gardner R. P. Barker, P. D. D. G. M.

After the visitors had been received Grand Master Johnson took charge of the proceedings and officially dedicated the temple to the uses of Freemasonry, with the ancient rites which have so many times been performed, but which never were witnessed by a more attentive audience than on this occasion.

Every inch of space that could be used in the handsome lodge room was occupied by spectators, over 600 members of the local and lodges from the surrounding places witnessing the dedication.

The music for the occasion was furnished by the Weber Male Quartet composed of A. C. Prescott, A. F. Cole, G. H. Woods and W. E. Davidson.

The dedication ceremonies over, Wor. Bro. John M. Raymond was introduced and presented to the building association a handsome stand of silk colors, the National and State flags. His presentation address was patriotic to the core and was loudly applauded at the end. The handsome gift was received by Grand Master Johnson in a speech enthused with patriotic fervor. The address was punctuated with applause, and at its close enthusiasm rose to a high pitch,

as the handsome organ pealed out the "Star Spangled Banner," and every one of the people gathered in that hall sung that grand old tune in a manner that was inspiring. It was an occasion that will linger long in the memory of those fortunate enough to have been present.

Hon. William H. Gove, president of the building association, received the flags from the grand master and they were promptly placed in position at the main entrance to the building and were seen by several thousand who visited the temple in the evening.

Grand Master Johnson then presented Wor. Bro. George L. Hyde and Bro. George W. S. Rollins each with a Henry Price medal. Henry Price was the founder of Masonry in Massachusetts and these medals were presented the two brethren because they have been members of the Masonic fraternity for 50 or more years. Each recipient was given a fine reception.

The ceremonies being over the lodge was closed and the company proceeded to inspect the building.

During the evening more than 2000 persons passed through the Masonic quarters. Reaching the upper part of the building by elevator the tour of inspection began with the Armory of Winslow Lewis Commandery, K. T., passing from there to the corridor and then into the handsome room which was taken from the old Peabody mansion, the former Cadet armory. The visitor next inspected the chapter room and the sundry ante-rooms, and then arrived at the lodge room, which was the centre of attraction.

The lodge room is painted white, with mahogany furniture and delf blue carpet and trimmings. The lighting effects were demonstrated by Wor. Bro. Harry Kingsley and others, they being shown to their best advantage. The lighting in itself is an attraction.

At the handsome \$3000 organ sat, at various times during the afternoon

and evening, Messrs. Sonier and Sawyer of the Estey Organ Co., and Organist J. Frank Ross of Danvers, who played selections that brought out the beauties of this handsome instrument.

The banquet hall is on the fifth floor. On this occasion a dainty buffet lunch was served by Caterer Schleuber.

From the banquet hall the visitors returned to the main apartments by an entirely different route, each man receiving a miniature trowel as a souvenir of the occasion.

The affair was finely managed, and the big crowd was handled without confusion, the result of the efforts of a committee composed as follows: W. M. Harry P. Gifford, S. W. Adelbert Dennett and J. W. Frank T. Goodell of Essex Lodge, and W. M. George W. Blinn, S. W. Harry W. Kimball and J. W. Walter B. Edgell of Starr King Lodge.

Many ladies were present in the evening. Some of them wore elaborate gowns and all were charming accessories of a delightful occasion.

A large delegation of Masons from Essex and Starr King Lodges Sunday, June 25th, completed the observance of St. John's day by attending services in the South church, where a sermon was preached by the pastor, Rev. Thomas G. Langdale, who is also chaplain of the Starr King Lodge.

The clergyman took his text from I Kings 8:30: "Hearken thou to the supplication of thy people Israel, when they shall pray toward this place; and hear thou in Heaven thy dwelling place, and when thou hearest, forgive." The pastor said, in part:

"Solomon's problem is ours. To live in peace with our fellow men and do our duty to the world, so combining the two that the one shall not interfere with the other. Its seeming simplicity is not the least of its difficulties. We live in conditions where God's claim on us for righteousness must come first, and where our con-

sciousness of sin forgiven is the starting point of a broad inclusive brotherhood that makes us akin to all with whom we have to do, without regard to the outward circumstances of our lives. It was to this end that the Master of man, the Lord Jesus Christ, took upon him a human form and became obedient unto death, that through him we might be led to serve our fellowmen where we are and as we find them.

"An illustration of the practical working of this spirit is seen in the work of the churches and of the Red Cross in the different countries of stricken Europe, and co-operating with them beyond what is commonly known, Free Masonry has played an important part.

"President William Dewitt Hyde in his latest book, 'The Gospel of Good Will,' states my concluding thought in these words: 'Forgiveness is the most distinctive note Christ brought to the world, and explains why he was so insistent on repentance. For until the wrong doer repents it is neither rational or righteous to forgive him. Forgiveness is kindness toward a person who has been doing something which we abhor. It is close and friendly contact with a person whose act and attitude we shrink from and antagonize. It is not natural and, therefore, rare. When it occurs it is

supernatural and indicates the presence in the heart of him who forgives, of something superhuman, divine. That something is good will in its most costly sacrificial form.' In other words Jesus Christ brings God into our lives when in every possible way we seek forgiveness from God and give it to our fellow man. When this spirit becomes regnant we may expect to hear the angels sing the anthem of old, 'On earth peace, good will toward men.'

"Today in the midst of the world's strife, our churches and lodges and social orders of many descriptions are living in a degree of harmony perhaps never equaled in the world's life. We are at peace with one another and our only emulation is in good works by which we may raise to a higher plane the common life of men, each doing its part, each contributing its share. It is not that we lack peace, but rather that good spirit which makes our life a unit and which the world sadly lacks. I commend to you as I commend to myself the recognition of the primal need of God's forgiveness for our personal sins, in order that we may have a broad charity for others; and having learned the secret of good will ourselves, to pass it on to the next man, who is our touching point with the universe."

He who imagines he can do without the world deceives himself much; but he who fancies the world cannot do without him is still more mistaken.

—Rochefoucauld.

The Degree of Entered Apprentice

From "A Small Basket of Chips from the Quarries."

By WILLIAM F. KUHN



William Frederick Kuhn

THE SCRIPTURAL READING

Behold, how good and pleasant it is for brethren to dwell together in unity. It is like the precious ointment upon the head, that ran down the beard, even Aaron's beard; that went down to the skirts of his garment; as the dew of Hermon, and as the dew that descended upon the mountains of Zion; for there the Lord commanded the blessing, even life forevermore.—Psalm CXXXIII:1-3.

The Scriptural readings in the three degrees of Freemasonry are so often not understood, often not heard and very often so poorly recited or read, that they are entirely lost upon the candidate. Why these particular selections are read at this particular time and why read at all is an unsolved problem to many Masons. It is even possible that some think that these Readings are inserted to give the Master something to do and to have something going on during the perambulations.

The three degrees teach separate and distinct truths; each peculiar to

itself. The degree of Entered Apprentice teaches pure morality; the degree of Fellow Craft inculcates the necessity of knowledge; the Master's Degree teaches immortality; it is the spiritual degree. It necessarily follows that the ceremonials of each degree must tend to make plain and enforce the lessons intended to be conveyed. These Scriptural Readings stand at the very entrance to greet and impress the candidate with the importance of the lesson. This Reading is not an idle ceremony to be given perfunctorily, illiterately or irreverently. The manner of its delivery is a good gauge of the quality of the Master.

The Scriptural Reading of the degree of Entered Apprentice is both an Invocation and a Benediction, beautiful in language, graphic in metaphor and lofty in ideals. In the Revised Version it reads:

Behold, how good and pleasant it is
For brethren to dwell together in
unity.

It is like the precious oil upon the
head,

That ran down upon the beard,
Even Aaron's beard:

That came down upon the skirts of his
garments.

Like the dew of Hermon

That cometh down upon the mountain
of Zion;

For there Jehovah commanded the
blessing,

Even life forevermore.

This Psalm has been called "The Excellency of Brotherly Unity," and its meaning is not difficult to understand. The first sentence is an exclamation, not of surprise, but an exclamation of joyous exultation. The imperative verb, "Behold," is a demand to look, to see: "How good and pleasant it is for brethren to dwell

together in unity." A unity of mutual assistance, of harmony, of forbearance, of brotherly love and good will. That unity of which St. Paul speaks: "Be of one mind, live in peace; and the God of love and peace shall be with you."

The second sentence is a beautiful metaphor, in which this unity is likened to "the precious oil upon the head, that ran down upon the beard, even Aaron's beard." The precious oil referred to is that of Ex. 30:25; "And thou shalt make an oil of holy ointment, an ointment compounded after the art of the perfumer; it shall be the holy anointing oil." This oil was made by direct command of the Lord and was to consist of the three principal spices, of myrrh, sweet cinnamon, sweet calamus, with acasia and olive oil. With this oil Moses was commanded to anoint "The tent of the meeting, the Ark of the Testimony, the tables and the vessels thereof, the Altar of incense, and the Altar of burnt offering." "And thou shalt anoint Aaron and his sons and sanctify them." The beard among the Hebrews, as well as among other ancient nations, was considered a badge of honor; the more luxuriant the beard the greater the honor of the man. In this Reading the heavy and long beard of Aaron is mentioned as coming down upon the skirts (collar) of his garments.

This unity, is therefore, considered as holy and sacred. It is compared to the holy oil with which the tent, the altars and the vessels used in worship were anointed and sanctified; like the holy anointing oil by which Aaron, honored by God, physically and spirit-

ually, was set apart to the exalted position of the High Priesthood.

Not only is this unity among the brethren holy and sacred, but the second metaphor compares it to the Dew of Hermon that cometh down upon the mountains of Zion.

The symbolism of the dew is one of a refreshing and a blessing. Palestine has its rainy season and its season of drought; for a period after the spring rain ceases and before the fall rains begin, the dew is very abundant and heavy, thereby proving a refreshing blessing to man and vegetation.

Mt. Hermon is the highest mountain peak in Palestine and is situated east of the river Jordan. Frequent allusion is made to this mountain in the Bible as in Deut. 4:48, "Even unto Mount Zion, which is Hermon." The figure of speech in comparing the Church or the people of God to a mountain is equally frequent, implying stability, power and greatness.

The dew of Hermon is referred to as of special refreshing power. This is only possible from the fact that Mt. Hermon is covered with perpetual snows giving life to all streams that flow from or by its base. It also makes possible the physical phenomenon of dew which is a condensation of the moisture of the atmosphere, furnished by the eternal snows. Even today the natives of Palestine point with pleasure to Mt. Hermon, the mountain of blessing, to the stranger as he enters the land.

Where brotherly love rules, there peace will abide; where peace, harmony, and love prevail, there God promises, "Even life forever more."

Blessed is the man who, having nothing to say, abstains from giving us wordy evidence of the fact.

—George Eliot.

"The Lesson of the Creed."

Frederick Finch Strong, M. D.

"Little pink Cloudlet, born in the west,
Moving so swiftly, yet seeming at rest,
Pretty wee fleeceling, formed of the dew,
Quickly advancing through heaven's deep
blue,
Spice-laden, breeze-laden creature of air,
Tinted with sunshine and fashioned so fair,
What is your mission—and what is your
quest?
What is the secret you bring from the
west?"

Softly the answer descends from on high,
Wafted by zephyrs from out of the sky—

"We clouds live as you do, dear Brother of
Earth,
Through alternate cycles of death and of
birth;
We ask not God's purpose—we know not
the why,
'Tis enough that each birth brings us back
to the sky!
Descending in showers, we water the earth,
Reascending, with powers advanced by each
birth.
Like souls newly freed from their forms in
the sod,
Arising in beauty, we speed back to God;
Glad to be living! Glad to be free!
Glad to return to the sky's azure sea!"

"Thanks, little cloud, for your words from
above!
Thanks for your message of service and
love!
Your words are like balm to the earth-
prison'd soul,

For—like you—we are parts of the Infinite
whole!

Like you, we descend to our labor through
birth,

Like you, we ascend through each contact
with earth.

Little cloud! Little Brother! your lesson is
sweet!

In grateful thanksgiving we kneel at your
feet;

No question—no doubt—mars the joy that
you give,

'Tis enough for your soul just to love and to
live.

Let us learn that each earth-life, tho' weary
and long,

Is a full, precious chord in Eternity's Song—
The deep diapason of sorrow and grief

Throws the flute-tones of joy into brilliant
relief;

By descending through gloom we awake to
the light;

And the glory of sunrise is born of the
night!

The sun's kiss is warm—and the sky's
bosom blue

To the little Pink Cloud newly born of the
dew,

But the parched Earth is calling for
Heaven's sweet showers,

And the cloudlet that lingers—brings death
to the flowers;

So forgetting its fears—and accepting its
pain—

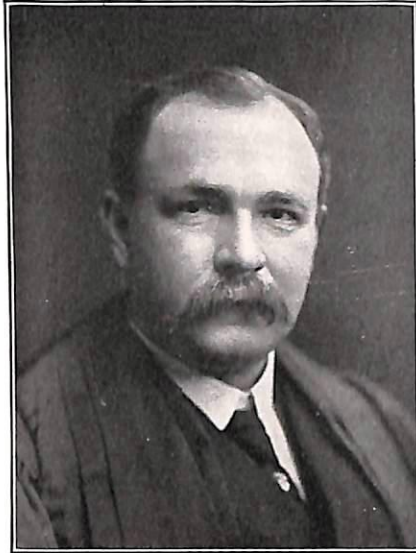
The cloudlet dissolves in the tears of the
rain!

—Square and Compass.

Brother Strong is well known in Boston. He is a member of St. John's Lodge and St. Andrew's Royal Arch Chapter.

Love the Magic Word

From a St. John's Day Address by Grand Secretary
Frederick W. Hamilton, D.D., LL. D.



Frederick W. Hamilton, 33°

"Masonry forbids the discussion of politics, of creeds, of things concerning which men dispute and sometimes fall to blows, because it believes that it has something more important to do than that; and that more important thing is the creation of the type of character which will naturally, spontaneously, and inevitably manifest itself in a better social order and in a more perfect legislation.

"As so we try to impress upon the initiate and try to deepen by renewed effort that impression during all the years of his Masonic career, the great, fundamental, simple facts of life. We place the novitiate on his knees before the Almighty. We do not ask whether he worships Him as one, pure and simple and alone, or as three in one. We do not ask whether he calls him God or Buddha or Jahveh. We do not ask whether he worships with candles and incense or in the bare simplicity of the Quaker

meeting-house. We only try to remind him of the presence of that God, of His dominance in human affairs, and of the necessity, for any strong life, of constant relations with and constant renewal from that source of all life. What we shall call Him, how we shall worship Him, is largely, after all, a matter of accident, more so than most of us realize. The question, my brothers, is not how a man worships; the question is whether a man worships.

"And no man can rise to his full estate until he comes to a realization of himself as an immortal, spiritual being, a very child of the Most High.

"I do not like to hear people talk about 'another life.' I do not like to hear people talk about heaven far away, far off, wondering where it is, wondering whether they are going to get there, wondering how they are going to find the way. I believe from the bottom of my heart that if anybody had ever asked Jesus of Nazareth if He believed in another life, He would have said no, because He was conscious of only one, and that immortal, because it was derived from the immortal life of God Himself.

"Brethren, you and I are not going to be immortal some day, we are now; and that is the thing that we need to know.

"All bound together by the golden chains of love. Ah, my brothers, that is a magic word, and it contains, if we can only apply it, the solution of all our problems, the resolution of all our difficulties. If we only knew how to love each other we would not have any wars, and we would not have to talk about whether we should build one battleship or four or two every year. There is no need of battleships on the Great Lakes, and there is no need of forts on the Canadian and

United States' frontier, and there is no need of a standing army in blue on one side of that international line and another in red on the other, because, although we do not very often use that word, Americans and Canadians have learned to love each other, and it is not to be believed that they should fight each other.

"Did you ever stop to think what a world this would be if all the love were to be banished from it over night? Did you ever stop to think how much more love there is in it than we realize from day to day? Supposing some wonderful process of magic should take place, and some demon should succeed in casting all the love out of the heart of all the people of this commonwealth tonight, so that they should wake up tomorrow morning with nothing but selfishness, nothing but self-seeking, nothing but enmity in their hearts!

What would become of your civilization? It would have vanished as the shadows of night have vanished before the beams of the rising sun. There would be scarcely a memory of it left. No man could do business, no man could live with his family, government would fall to pieces, and civilization would return to worse than original barbarism—to absolute chaos. For, with all the self-seeking and all the evil and all the hatred there is in the world today, there is still enough love to keep life safe and sane; and if that is so, loving as we do now, with only such love as we know in the world today, how much better it would be if the perfect love that is the ideal of the Christian and the Mason could cast out the hate from human lives and reign supreme in the hearts of men made in the image of their Heavenly Father?"



The Fourth Degree.

"Come down to the Lodge, Jim, the First's on tonight,
We'll hear the grand old lessons again."
"I would if I could, Bob, the work is all right,
But I'm pretty tired, and it looks like rain."

"Come down to the Lodge, Jim, the Second degree
Is on the board, and it's well worth while."
"I know it is, Bob, and I'd like to see,
But I have a sore foot, and it's nearly a mile."

"Come down to the Lodge, Jim, the Sublime degree
Will be worked tonight on a friend of mine;
There will be a big banquet and a good cigar, free,"
"I'll be with you at once, Bob, for I'm feeling fine."

—What Cheer Trestleboard.

Grand Lodge Libraries

MACKKEY, describing the usefulness of a library in promoting Masonic knowledge, says: "The establishment of a Grand Lodge Library is of course not objectionable, but it is of far less value and importance than a lodge library."

If Mackey were writing today he would no doubt express a different opinion regarding the usefulness of grand lodge libraries. He would value the lodge library not less and might have even higher praise than when he wrote. He would, however, have been compelled to bestow the greatest praise on the grand lodges that have done so much in recent years in building up libraries and making them available for brethren who are seeking information regarding the history and purpose of Freemasonry.

Several of the Grand Lodges of the Country are now giving much attention to the education of the Craft in matters relating to the history and mission of Freemasonry. Libraries are being founded and books distributed, furnishing opportunity for obtaining Masonic knowledge heretofore unknown and unthought of. Several grand lodges have accumulated large libraries of great value among which are Massachusetts, Philadelphia and Iowa. In the case of the first and perhaps the second, plans for their full usefulness are not yet completed. The Library of the Grand Lodge of Massachusetts, which is said to be richer than any other in strictly Masonic literature, is only partially available for use at the present time.

In Pennsylvania, according to Bro. Julius F. Sachse, the accomplished and scholarly librarian, "the Grand Lodge of Pennsylvania is doing everything that they can to perfect and enlarge their library, and I think possibly, with the exception of the library of the Scottish Rite in Washington, has the largest collection of

Masonic literature in the United States."

This "collection is open to all members of the Fraternity." "The librarian and his assistant are always ready to assist and help any Brother who seeks to further his Masonic knowledge."

To the Grand Lodge of Iowa belongs the credit of first providing a library with facilities for general use. Other libraries are great accumulations of books, more or less available to students who know what to look for and how to find what they want. The library of Iowa is this and more. Back of the policy of collecting and caring for the books there is a matured plan for making the brethren read them. In innumerable ways the library is brought to their attention. It is spoken of in grand lodge meetings.—It is brought to the notice of lodges and brethren by circulars of information, and, more than this, the library is carried directly to the homes of the brethren by means of several dozen of circulating libraries of thirty to forty volumes which are loaned for a time to the lodges of the state for the use of their members. A circular issued by the librarian, Newton R. Parvin, who is also Grand Secretary, says:

The success of our Traveling Libraries has been so great that we find ourselves unable to supply our lodges and individual members with all the reading material along the line which they desire.

Your Grand Secretary and Librarian has therefore prepared several thousand clippings taken from sundry Masonic magazines and publications, consisting of various topics of interest to Masons. These clippings cover addresses, orations and talks given before Masonic bodies, as also a large number of papers which have been prepared for various Masonic publications. We have so classified and arranged these clippings that we are

able to send one or several of them to any brother interested in any of the subjects referred to. These are sent out in envelopes in which may be found a gummed label properly directed for the return of same.

These slips or clippings are loaned to individual Masons for the period of a week. We hope by this means to interest our members in the reading of Masonic material, and that by so doing they may gain much valuable Masonic information. In this way we also hope to create a greater interest and desire among the brethren for Masonic knowledge and trust that many will subscribe for one or more Masonic periodicals. Every Mason should take at least one good Masonic magazine and read the same.

As you look down the misty past
Thru its vistas dim and weird and vast,
Thru the centuries of life and joy,
And the monuments of its employ,
Your craving should forever be
For "further light in Masonry."

Than this, there is no richer field.
The quest, the rarest treasures yield.
And the rewards? O, brother mine,
They may not all be known in time.
Therefore let life be one great plea
For "further light in Masonry."

Iowa has a fine library building at Cedar Rapids. It was erected in 1884. On the occasion of laying the Cornerstone of the building reference was made to action of the grand lodge in 1845 when five dollars was appropriated "to be expended under the direction of the grand secretary, for securing such information as he may see proper." This is said to be the first step in the building up the great library of which the Iowa brethren are justly proud.

Another account of the beginning of the library is as follows: "The Grand Lodge of Iowa was organized in 1844, and the library owes its origin to a little incident, somewhat romantic in its nature.

"T. S. Parvin, Grand Secretary of the Grand Lodge, while calling upon a lady friend, found upon the center-table a book—'Cole's Ahiman Rezon.' Becoming absorbed in the volume, he forgot his surroundings, until she suggested that if the book was so much more entertaining than she, he had better take it, which he did. From that one book which constituted the foundation of the library, has grown the valuable collection of works now in possession of the grand lodge."

The library of the Grand Lodge of Iowa was the first "Grand Lodge Library" in existence, and is the most valuable Masonic library in the United States.

In 1844 the question of a library was first suggested by the grand secretary, and was agitated with zeal, but with limited success. Small appropriations were made at the time, which have grown from \$5 in 1845 to the generous sums now annually appropriated for the support of the library.

Among other grand lodges that are doing excellent work for the education of the brethren we may mention North Dakota, South Dakota, Alabama and California.

Particulars regarding their work are not at hand, but the following letter from the librarian in charge of the grand lodge library at Fargo, No. Dakota, will disclose what that grand lodge is doing in this direction.

"The library consists of a collection of material—books, pamphlets, and clippings—on topics purely of Masonic interest. These have been cataloged and classified very carefully in relation to subject matter. The scheme of classification used is that of Mr. Boyden, of the Scottish Rite Library, in Washington, D. C. while the subject headings have been worked out as the work has progressed. At present it is possible to find, through the catalog, practically all of the material in the library, no matter how deeply it may be buried in some unexpected volume, without

loss of time. This is proving of great assistance in the matter of giving ready assistance to such of the members as those whose time is limited, or to such others as want a brief statement of some point outlined for them. This method has simply been applied to the Masonic problem, and is the same as that used in most of the special libraries in the country. The clipping collection is rapidly growing, though it has been started only very recently, and we expect to do a very satisfactory work with it during the coming months. The collection of purely Masonic literature is not large, but is well chosen, and when supplemented by certain books which we are about to add, it will be a very usable collection.

In addition to the Masonic collection, there is a general library of reference books. These are open to the public, and have been cared for in the usual manner in vogue in a reference library, so far as cataloging and classifying are concerned.

There are ten traveling libraries which go about the state to the various lodges for a period of three months each. They are much in demand, and this is clearly seen when you are told that seven have already been spoken for for the last quarter of the year, thus leaving only three available for later applications. They are made up of books of Masonic interest with one or two in each library of general interest on some topic of the day. A very simple circulation record accompanies each library, which the secretary of the lodge is expected to keep.

Every work of this sort depends largely upon the personal service given, and it is now the purpose of the grand lodge to give from the library office, such personal service as will make the library of greatest use and value to the individual members about the state. Every care is exercised to make them feel that it and its entire resources are at their command, not only for themselves, but

for their families. We have done some very good work with high school debaters—sons and daughters of masons—and some with the wives who have papers to prepare, etc. The idea is to give as much as is possible with the resources at our command. Upon request, we send out package libraries, made up from the books on the shelves, and suited to the needs of the individual as stated in his request. This coming winter there is to be a strong movement for Masonic study club work, at which time special groups of books will be sent to the separate lodges as their needs require. Bulletins will be sent announcing the new books, and items of interest in general. In short, this grand lodge is going to undertake in this field regular extension work.

The library is open regularly from 9 to five o'clock, the year around, and during the winter months certain evenings of the week. The public is welcome, and just so far as is possible assistance is given to all comers. It is not conducted on the lines of a public library, but rather of a special library, with open shelves, no stated rules of circulation, etc. Our idea is that a book in circulation is a book in use, and no time limit, which is apt to react on the reading of such books as Masonic histories, etc., is set. In short, the attempt to make this a personal matter, and one of pride to each Mason of the state is emphasized.

For several years the Grand Lodge of Massachusetts has been engaged in the important undertaking of establishing a Masonic Home. This work is now so well advanced that the time will soon be reached when it will be possible to give the attention to the library which its importance deserves.

In addition to the great library of well selected books which has been growing many years, there will soon be added the immense private Masonic library of the late Past Grand Master, Samuel Crocker Lawrence.

A considerable time and much

thought will be required to determine in what way the great library may be made useful, but whatever the delay,

there is no doubt that in due time its great treasures will be within the reach of all who need them.

Hoodwinked, or the Mysteries of Life

Rev. Haig Adadourian



Rev. Haig Adadourian

TO the uninitiated Masonry is a bundle of mysteries. Even to the initiated it contains mysteries numerous and intricate enough to occupy their thoughts throughout their lives, and to meet the demands of those among them who take delight in delving into the depths of the occult, the mystical, the metaphysical, the inscrutable and the purely Oriental. But not infrequently are the Masons "hoodwinked" in their search for the truth, first and last.

However, this article has to do not with the valuable Masonic mysteries in particular, but with the mysteries of life in general—with those puzzling problems of life that confront every thinking person—with those baffling questions that arise in the

mind of every person endowed with normal faculties. In connection with the subject of the mysteries of life there are at least two axiomatic propositions: First, that the world is full of mysterious, puzzling, enigmatical questions or problems, and, secondly, that an intelligent being like man is perfectly justified in attempting to find a satisfactory answer or solution to each and every one of them. In star and atom, in ocean and dewdrop, in tree and flower, in worm and animal, in man and God and in various happenings in the world are mysteries which man, constituted as he is, is as yet unable to comprehend. It is a disconcerting, disheartening quest, this attempt of man to fathom the mysteries of life and death, and in his puzzlement he says:

"I know not why; my question smites the skies

And reads no answer in the stars' mild gleam;

It delves into hell's depths; and thence no word

Comes to dispel the ever-haunting dream; Yet I must grope and sound my dauntless 'why?'

If God be God I'll somewhere find reply."

The first of these tantalizing mysteries of life is the mystery of human suffering. Why all these afflictions to which the flesh is heir? Why these trials and tribulations testing man's

endurance, faith and patience to the breaking point? Why the violent, lingering, apparently unnecessary, untimely and wasteful deaths of the millions of innocent, unoffending men, women and children by earthquakes, shipwrecks, cyclones, explosions, floods, famines, epidemics, endemics, the sword, the machine gun and the submarine? Are such happenings right, just, justifiable, fair or necessary? And, if such terrible happenings take place by the knowledge or sufferance of a just, merciful, righteous and loving All-Father, are they compatible with the principles of justice, mercy, righteousness and love? At least one answer can be given to all such questions, namely, that God would reveal the mystery or mysteries to man if the revelation, or revelation, or unveiling were for man's best interests, or if it were indispensable to his well-being. A rabbi once saw a little girl carrying a closely covered basket. "Tell me, my good child," said the good man, "what have you in that basket?" "If my mother had wished that any one should know the contents of this basket, she would not have covered it," answered the child intelligently but modestly. In view of the manifold sufferings to which man is subjected on land and on sea, it is well to remember the words of Solomon: "It is the glory of God to conceal a thing." To use plain English, for reasons unknown and unintelligible to us, God takes delight in "hoodwinking" us touching many things and happenings, sufferings and calamities connected with our lives and with the world at large. "Let us judge nothing before the time, until the Lord come, who will bring to light the hidden things of darkness." How different is the divine order from the human!

"Not first the glad and then the sorrowful,
But first the sorrowful and then the glad.
Tears for a day: for earth of tears is full,
Then we forget we were ever sad.

Not first the bright and after that the dark,
But first the dark and after that the bright.

First the thick cloud and then the rainbow's arc,

First the dark grave, then resurrection light.

'Tis first the night—stern night of storm and war,

Long night of heavy clouds and veiled skies,

Then the far sparkle of the morning star,
That bids the saints awake and dawn arise."

The Mason who understands the meaning of his "profession," whether he be "hoodwinked" literally or figuratively, regarding the afflictions incident to his life, will cheerfully say: "God brought me here; it is by His will I am in this strait place; in that will I rest. He will keep me here in His love, and give me grace in this trial to behave as His child. He will make the trial a blessing, teaching me the lessons He means me to learn, and working in me the grace He intends for me. In His good time He can bring me out again, how and when He knows. I am here, first, by God's appointment; second, in His keeping; third, under His training; fourth, for His time."

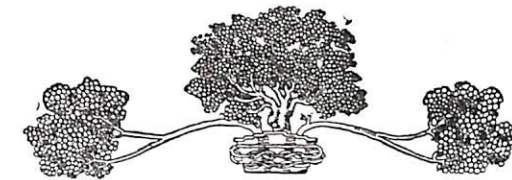
Another great problem for which the mind of man craves to find a solution is the mystery of death. The puzzling question, "What is death?" has not received a more satisfactory answer than the question, "What is life?" If a man die shall he live again? Is there really such a thing as death? If so, what is it that dies? Is the human soul immortal in itself, or is it merely immortable? In other words is the part of man known as soul inherently immortal (deathless), or will God give it deathlessness as a reward of merit? These and similar questions have puzzled many a man, until he has given up the quest as a hopeless task. Some have walked and walked in a circle, so to speak, without ever reaching the end of their journey, or they have wandered blind-

ly in a gloomy labyrinth unable to get out.

Is there no hope, then, of getting at a solution of these puzzling problems or baffling mysteries? Yes, by faith man can obtain either a partial solution of these problems, or he can find rest unto his soul despite his intellectual bafflings. Where faith comes in darkness goes out. Faith and intellectual light go together. Whether this baffling mystery is that of human suffering or of life, or of death, faith has its important share in its revelation. Even if faith does not in every case remove the veil of mystery, it can pacify the mind of its possessor with the assurance of an ultimate understanding. The man of faith cannot always see before him, but he knows that his all-seeing Friend is always watching over him and that He knows the very end. And when amid his blindness God's disappointments fall, he trusts His loving kindness whose wisdom sends them all. To the believing soul the songs of faith and hope open the gates of mystery and let in the light of day. But

whether those gates of mystery are opened to the believer while yet he is hampered with his physical limitations, or the opening comes after the soul is liberated from its prison house of flesh, this much is certain that his living faith in a living God gives him peace. "Thou wilt keep him in perfect peace whose mind is stayed on Thee." Most readily and cheerfully such an one addresses the Lord, saying:

"I thank Thee Lord, that Thou dost lay
These near horizons on my way.
If I could all my journey see
There were no charm of mystery,
No veiled grief, no changes sweet,
No restful sense of tasks complete.
I thank Thee for the hills, the night,
For every barrier to my sight;
For every turn that blinds my eyes
To coming pain or glad surprise;
For every bound Thou settest nigh,
To make me look more near, more high;
For mysteries too great to know;
For everything Thou dost not show.
Upon Thy limits rests my heart;
Its safe horizon, Lord, Thou art."



"One ship goes East and another goes West,
By the selfsame winds that blow.
'Tis the set of the sail and not the gale
That determines the way they go.
Like the winds of the sea are the ways of Fate
As we voyage along through life,
It is the set of the soul that decides the goal,
And not the calm or the strife."

Freemasonry in France

The following interesting paper is taken from "The Freemasons Chronicle," of June 17, 1916. It was read at a Ladies' Banquet of Authors' Lodge, London, by Brother Edmund Heisch, P. G. D. The address was prepared from minutes of the French Lodge, whose history will be recounted, by its present Secretary, Brother J. F. Renou, and was as follows:

"The Lodge Anglaise was founded at Bordeaux on Sunday, 27th April 1732, chiefly by English captains who traded to the port. This was in pre-warrant days when lodges could be constituted by any three Masons assembled for the purpose. In fact only three brethren were present at the constitution: Captain Martin Kelly, the first W. M., and his two wardens: Bros. Nicholas Staunton and Captain Jonathan Robinson. Two candidates were admitted—Captain Patrick Dickson of Dublin who was initiated, and James Bradshaw, who received his third degree. The lodge met again on the Monday, Tuesday, Wednesday, and Friday, and on the last mentioned day the senior warden was elected W. M., the reason of this early election being that W. M. is 'obliged to leave the kingdom.' Although the master's reign had lasted only six days he initiated five candidates, and raised four to the third degree. The new master was installed on 2nd May, and on the 6th May, he, too, was 'obliged to leave the kingdom.' In that brief period he initiated two candidates, and conferred the third degree on two members. On the 6th, Bro. Bradshaw, who had taken his third at the first meeting, was elected master, but the notes do not yield any information as to his career. During the first year the lodge had seventeen members, only one being French, and for the first eleven years the minutes are all recorded in English. In 1743 the French Brethren had evidently become a majority, and from 8th September of that year the records are in French.

The Lodge prospered, and with the approval of the Grand Lodge of Eng-

land, under which the Lodge worked, it granted Constitutions to sister lodges at Bordeaux in 1740; Brest, 1749; Limoges, 1751; Pons, 1754; Cayenne, 1755; Cognac, 1760; Perigueux, 1765; LaNouvelle-Orleans, 1765.

There are some interesting sidelights in the minutes: 1746, refused three candidates because they were players of instruments in the theatre. 1749, decided that no Jew shall ever be admitted a member. 1751, reported that Brother Durand is in prison for a debt in London; a sum of money was voted for his release. 1781, fund raised to ransom Bro. Fisker, who had been captured by pirates in Algiers. Negotiations for release were made through the Freres Religieux de la Merci, and fourteen months after Bro. Fisker attended the lodge and thanked the Brethren. In 1781 Bro. La Panze, a Catholic Priest, Cure of St. Pierre, was W. M., and an Abbe, Canon of the Cathedral of St. Andre, was initiated. In 1799, Bro. Gaudric was a prisoner of war in England, his release was obtained by Bro. Captain Le Maitre exchanging him for one of his own prisoners, a Captain Clement. In 1766 the Lodge received its warrant from Grand Lodge of England; this contains a confirmation of the proceedings of the lodge from its foundation in 1732. In 1766, also, the National Grand Lodge of France (formerly known as the Grande Loge Anglaise de France) proclaimed that all Lodges not accepting its jurisdiction would be deemed irregular. The Lodge at once claimed and secured the protection of the grand lodge of England. Two years later the National ceased to exist. In 1774 and two or

three subsequent years the relations between the lodge and the grand lodge of England became ruffled; so much so that it was decided to seek an asylum under the Grand Orient of France, which had recently installed the Duc de Chartres, better known as the Duc d'Orleans (Phillipe Egalite) as grand master. The lodge was recognized, and in 1780, the Grand Orient issued a formal warrant. It was specially agreed that the lodge should abandon its right to found other lodges, but should retain its autonomy and independence with a right to keep up friendly intercourse with the Grand Lodge of England. In 1783 an internal difference caused a secession, and seventeen members founded the Loge La Vraie Anglaise, and obtained a warrant from the Grand Orient. This action of Grand Orient incensed the loyal members, and they decided to sever their allegiance and come more closely in touch with the grand lodge of England. Two years later the Grand Orient made overtures to heal the breach, but the lodge rejected them. Later in the year Bro. Talbot Dillon attended the Grand Lodge of England, and the Lodge was restored to the English Roll as No. 240. In 1785 and again in 1786 attempts were made at reconciliation by the Grand Orient, but the lodge remained firm, after which the English grand secretary assured the lodge of the protection of the grand lodge of England and confirmed its re-instatement of the roll. In 1788 trouble arose through some of the sister lodges turning stupid on the visiting question. The grand lodge of England advised the Loge Anglaise that if barriers were raised against them it would lead to the whole of the English lodges in France being closed to French Masons. In 1790 four of these lodges agreed that they would no longer recognize the authority of the Grand Orient.

Following upon the French Revolution the Lodge decided—1790—that the first toast at its banquets should be in honour of 'those virtuous cit-

izens whose zeal and patriotism had brought about the regeneration of France.' In 1792 the first reference appears alluding to its initiates as 'Citizens,' and the minutes are dated in the year one of the French Republic. In the following year the Lodge decided to be known as 'Loge No. 240—dite L'Egalite,' and deputation appointed to wait upon Bro. Isabeau, the Representative of the People inviting him to visit the Lodge. In 1795 the ancient name Anglaise was resumed. In 1802 the lodge became No. 204, and has continued with that number ever since, and in the following year, with the permission of the Grand Lodge of England, the lodge again entered into relations with the Grand Orient—eighteen years after the rupture. In 1804 the four lodges working in close association formed a Provincial Grand Lodge.

In 1818, replying to a query, the grand secretary informed the lodge that it had been erased from the English roll in 1786. The lodge protested, declined to accept the position, and considered the treatment unfair, in view of the many proofs of loyalty it had given. They were advised by the grand secretary to work under the Grand Orient, but the lodge responded that they would rather cease to exist than pass under the Grand Orient, and asked that as an alternative the lodge should be allowed to work under both Constitutions, on condition that priority should be given to the grand lodge of England. The records do not disclose any further correspondence, but it was finally decided, with considerable regret, to pass under the obedience of the Grand Orient, but the minutes disclose a lingering hope that the grand lodge of England might again recognize the lodge. It is also evident that little respect was shown to the decisions of the Grand Orient, and the communications and exhortations of the lodge carried great weight in the counsels of the Grand Orient. In 1844 the lodge consecrated its new Temple, in the Rue Segalier, which it still occupies.

In 1866 there were foregleams of the coming trouble of 1876. An attempt was made to annul from the Constitution that portion which related to the existence of God as being a Masonic principle. A strong petition against this was sent by the lodge, and its efforts against the amendment were successful, the proposal being rejected by a large majority. In 1876 a similar amendment met with success. In the intervening ten years the lodge lost no opportunity of combatting the retrograde tendencies which became more powerful with time. The lodge now fell on troublesome times. In 1876 it was found that liabilities were 7,200 francs, and the assets only 2,753 francs. The six other lodges in Bordeaux came to the rescue, paid five thousand francs to redeem the liabilities, and thus became joint tenants of the Temple, with the understanding that each lodge would in future share the expenses of maintenance. In 1892 the lodge again found itself in antagonism with the Grand Orient on some very serious questions:

(1). Money had been voted to strikers under the pretext of propaganda.

(2). Votes of censure had been passed on deputies, members of the Craft, who had voted in favor of grants to religious bodies.

(3). An undertaking had been demanded from every candidate of the council (of the Grand Orient) that he would be buried without religious ceremony.

(4). A resolution had been passed that a certain sum per head should be collected from the lodges in order to provide a political fund for use at the forthcoming elections.

These decisions being deemed contrary to the spirit of Freemasonry the lodge objected most vigorously and sent its protest to the General Assembly (the lecturer remarked that he possessed a copy of the text of his protest). In this attitude the

lodge was almost without support, and matters grew worse until 1913, when a very decisive step was taken as a result of a crisis being reached. How this came about is best described in the lecturer's own words:

Under the Law of 1st July 1901 all Association in France which desired to have a legal corporate existence were obliged to file a "declaration d'association." This declaration had to be accompanied by a list of members with a copy of the by-laws.

There was much to be gained by making the declaration; on the other hand there were grave objections to so doing, and in fact many associations—notably the religious orders—preferred to be dissolved rather than comply with the requirements of the Law.

In 1912 the Council of the Grand Orient decided that it would be wise to file the necessary declaration, but they were in this dilemma: if the Order was described as being composed of individuals, that would amount to a repudiation of the rights of the various lodges in their own furniture, etc., which would thus become in law the collective property of the Grand Orient. But if the Order was described as being composed of lodges, it then became incumbent on every lodge to make a declaration if it wished to safeguard its property, no matter what trouble and annoyance the making of the declaration might entail.

The situation was a difficult one. The Constitution provided that a question of such importance must be submitted to the lodges for their approval, and it was certain that the proposal would meet with serious opposition. Under the circumstances the Council did not hesitate to evade the Constitution, and effected a sort of coup d'etat by submitting the question to a general assembly, which had not previous notice of the proposition. The motion was carried, and the declaration made. The Grand Orient thus became sole owners in the

eyes of the law, of all property belonging to the lodges under its jurisdiction.

On 7th January 1913 the Loge Anglaise passed a resolution regretting that the lodges had not been consulted on a question of such vital importance, and blaming the Council of the Order for their action in the matter. This resolution was forwarded to the Council, who replied by issuing a decree, under date of 2nd January, to the effect that the Council was responsible to the General Assembly of the Order, and not to any private lodge; that the vote of censure passed by the Loge Anglaise was the more unjustifiable in that the making of the declaration had been previously approved by the General Assembly, and finally, that the vote of censure was to be erased from the minutes of the lodge.

The position was discussed at two successive lodge meetings, and on 26th March 1913 the lodge resolved that the decree should be returned to the Council of the order with the statement that the members of the lodge reserved their right to take such future action as might be decided.

At that moment the members of the lodge had apparently no definite programme for future action. But the solution of their difficulties was at hand: the Loge Centre des Amis, Paris, had been authorized in 1911 by the Council of the Grand Orient to adopt the ritual of the rite rectifié, but in June 1913 the Council of the Grand Orient ordered the lodge to adopt a new ritual, in which the invocation to T.G.A.O.T.U. had been suppressed. From this order the lodge appealed to the General Assembly of the Grand Orient. Discussion of the appeal was ruled out of order by the grand orator, on the plea that the symbol of T.G.A.O.T.U. was contrary to the Constitution of the Order. The only delegate present at the General Assembly who supported the protest of the Loge Centre des Amis was the

delegate of the Loge Anglaise, and from that moment the two lodges decided to unite their forces, and to endeavor to bring about a revival of traditional Freemasonry in France. From that fortunate co-operation has sprung the new Grande Loge Nationale pour la France.

On 26th November the Loge Anglaise resolved that all correspondence with the Grand Orient should be broken off. The next meeting of the lodge was on 3rd December 1913, and at that meeting the lodge officially severed its connection with the Grand Orient, and resolved to co-operate with the Loge Centre des Amis in founding the new Grande Loge Nationale. The manifesto in which the lodge announced this decision to the Freemasons of France is a document worthy of the great traditions of the lodge.

There is only one other event in the history of this lodge to which illusion must be made. On 22nd March 1913 the lodge received a deputation of English Grand Officers, who had come to Bordeaux to assist at the Constitution of the Grande Loge Provinciale d'Aquitaine. It was an event never to be forgotten by those who were privileged to be present. It represented the consummation of the hope which the lodge had cherished for over a hundred years—that of reunion with its Mother Lodge, the Grand Lodge of England.

The Loge Anglaise, it will be noted, has passed through severe vicissitudes. We cannot but admire the skill of those eighteenth century Masons who founded the lodge upon so strong a base that it could resist unmoved the storms that beat upon it in after years. We cannot but marvel at the vitality of the beliefs which inspired them, and which have been transmitted pure and unsullied through the lodge from generation to generation of their successors. Among the Freemasons of France the Loge Anglaise alone has remained consistently faithful to the ancient tra-

ditions of the Order, in the sure and certain hope that one day her faith would be rewarded by official re-union with her Mother Lodge—the Grand Lodge of England.

Bearing in mind the history of the Loge Anglaise it is hardly surprising that the Grand Lodge of England should have been among the first to extend the right hand of fellowship to the new Grande Loge Nationale, and to welcome it as the representative of traditional Freemasonry in France. That recognition was given

in the confidence that the faith and tenacity of purpose that had guided the lodge through so many difficulties would not fail it at this crisis in its career. That confidence is shared by those who have been privileged to associate themselves with the new Grand Lodge, and who believe that the fateful decision taken in December 1913 will be for the lodge the beginning of an era of even greater influence and usefulness than it has enjoyed in the past.

T. O. T.



Prejudice Against the O.E.S.

Brother James Stark, the Grand Master of the Grand Lodge of British Columbia and Dr. W. A. DeWolf Smith, the Grand Secretary, obeying the promptings of their hearts, their minds lighted with the golden rays of charity and liberty of thought, mentioned in their annual addresses, in a complimentary way, modest, not fulsome, the Order of the Eastern Star. This was sufficient to arouse the indignation of the Grand Treasurer, Most Worshipful H. H. Watson, who after the reading of the Grand Master's address was concluded, arose to a question of personal privilege, in which he objected vigorously to any mention of the Order of the Eastern Star being made by the Grand Master or Grand Secretary, and offered the following resolution: "Resolved, that the words in the Grand Master's address referring to the Order of the Eastern Star be struck out." This

resolution was adopted by the Grand Lodge. Later a report of the Committee on the Grand Master's address was submitted, the last paragraph of the committee's report being as follows: "In accordance with the resolution passed in Grand Lodge we ask that the references to the Order of the Eastern Star in the Grand Master's address be expunged."

This report was adopted.

The teachings of Freemasonry are sublime, but there are Masons who interpret its precepts and laws so dogmatically as to dim its radiance and its principles of equity by an arbitrary adherence to the letter of the law so technically defined that the spirit of its glorious truths are lost sight of or forgotten. Their tenacity to hold to precedent established by the fathers, while commendable, is not always justifiable when applied to a case of this kind.—Masonic Tidings.

Book Notice

The Grand Lodge of Pennsylvania has placed its brethren, especially those interested in the literature of Freemasonry, under a new obligation of gratitude, by the publication of "Ancient Documents related to the A. and A. Scottish Rite in the Archives of the R. W. Grand Lodge." This work, issued by permission and approval of the Grand Master, J. H. Williams, was prepared by Brother Julius F. Sachse, P. M., the librarian of the Grand Lodge to whom, as Grand Master Williams says "is due all the credit of the labor required in its compilation."

Brother Sachse loyally and rightly designates the Archives of the Grand Lodge of Pennsylvania as a "Treasure House of Masonic lore." Masonic students rejoice when its treasures are brought to light. It is fortunate for the progress of Masonic study that the Grand Lodge of Pennsylvania has a librarian who has the disposition and ability to do the kind of work exhibited in the handsome volume under consideration.

The history of the Ancient and Accepted Scottish Rite is a subject of abiding interest and every scrap of information regarding its beginning and growth is as welcome as a spring of water in a dry land. Any document which throws new light or which confirms an old opinion, or makes more accessible facts that have been already established, is of distinct value to investigators. Viewed in each of these aspects the book of Brother Sachse is a welcome contribution to the literature of Scottish Rite Freemasonry.

Without attempting an exhaustive review of the book we allude to a few of the most important subjects. The discovery among the archives of an original Scottish Rite Certificate issued in St. Domingo, dated October 26, 1764, and signed by Stephen Morin, the founder of the Scottish Rite in America, carries back more than 16 years the date of what had

been considered the oldest document of the Scottish Rite.

The next oldest document in the Archives of the Grand Lodge is the Patent issued to Abraham Forst, a merchant of Philadelphia, dated April 4, 1781, constituting him a Deputy Inspector of Sublime Masonry in the State or Province of Virginia.

This document was signed by Moses Michael Hays, who was later Grand Master of Masons in Massachusetts.

Philadelphia, like New York, Albany, Baltimore and Charleston, was the early home of a Lodge of Perfection; like some others it failed to maintain a long existence.

In the archives of the Grand Lodge is the Minute Book of this Lodge and what is of especial interest it contains a copy of the original Minutes of the chapter held (June 25, 1781) by the order of the Deputy Grand Inspector for the State of Pennsylvania for the purpose of establishing a Scottish Rite Body in Philadelphia.

This meeting, according to the author, was the first and only one of the kind to be held in the western world during the eighteenth century of which any documentary evidence has come down to us. He asserts, however, that there must have been an organization of Sublime Masonry in Pennsylvania prior to the date of the meeting for there was already a deputy grand inspector and a grand secretary.

The Minutes of the Lodge of Perfection begin with the record mentioned of June 25, 1781 and end with the record February 21, 1789. All of the early members of the Lodge appear to have been of the Jewish Faith. Stephen Morin, the founder of the Scottish Rite in America is supposed by most authorities to have been of the same faith. Mackey, however, says, "We have no right to place any confidence in their statement."

The "Minutes" of the Lodge indicate that its support was attended with an almost constant financial

struggle. They are otherwise interesting as a recognition of the value of Sublime Masonry in developing a perfect Masonic philosophy.

Several valuable original documents relating to spurious or irregular Scottish Rite Masonry are also among the collection in the archives of the Grand Lodge. Among them is "The Golden Book of the Supreme Council for the Western Hemisphere." This is the book of Count de St. Laurent who came from France in 1832 claiming to have full powers to form all the Supreme Councils of America into one. His enterprise was short lived and he returned to France taking his Golden Book with him. The book was fortunately discovered

in Northern France and is now safe in the archives of the Grand Lodge of Pennsylvania. The book had many entries of consequence, the most important being a note in the handwriting of Lafayette, dated May 10, 1834, only ten days before the death of this distinguished Mason.

A valuable feature of Brother Sachse's work is found in the biographical sketches of numerous Masons connected with the several organizations mentioned.

Great credit is due the author for his zeal and patience in preparing the material for the book and to the Grand Lodge of Pennsylvania for approving his work by its publication. An edition of two hundred and fifty copies has been printed.

Introduction to "By-Laws and Regulations" Adopted by the Philadelphia Lodge of Perfection, December 25, 1784.

"It hath pleased the Author of our Nature to create Man a needy and dependent Being, utterly incapable of subsisting in a solitary State, with any degree of Happiness and Satisfaction. In order to his well being a mutual Interchange of good and affectionate Offices with his Fellow Men is absolutely necessary. Hence the Origin and Source of Civil Societies, which are nothing else but Certain Bodies of men drawn together by Common Compact or Agreement for the better supporting of each other and answering the Grand Purposes of divine Goodness in framing Associated Man.

Hence also it is that Men have been linked together by the fine spun threads of Love and Sympathy and united in the Velvet Bands of Masonic Unity.

For the Sake of mutual Convenience and mutual Harmony (in these different relations of civil and brotherly Fellowship) Mankind in all ages and in every Country under the Sun have submitted to the Control and Restraint of Laws. And yet when respectable Characters (long since free

and accepted) whose Labours and Merit (uniformly supporting Wisdom, Strength and Beauty) have raised and elevated them beyond the common Square and Level, and introduced them to the Sublime and Superior degrees and orders, the Health, Stability and Power of Masonry; these rules and regulations become more peculiarly proper and consistent. If ever Rules are essential to compass the Welfare and dignity of any Lodge, they are more so with respect to the Sublime Lodge of Perfection; hewn out of the Rock of Ages as beautiful as the Sun, above all the Orders of the Stars; and which is anxious to preserve unsullied (in its own Hemisphere) the Sweets of Harmony and the Ornaments and Clothing of every moral and social duty that can glorify our Spiritual Master; and even refine and add to Humanity itself.

The sovereign regard which is due to the Craft, the reverence for ancient Forms of the Fraternity at once conspire to suggest these Laws and Regulations and lead us without any Hesitation to adhere to the antient Landmarks our Fathers have set."

Note and News

The summer season is with us again and again our office is oppressed with the quietness that pervades the Masonic Temple in Summer. Few brethren are passing in the halls and were it not for the mechanics and artists who are diligently at work in effacing the evidence of time's every acting corrosion there would be few sounds to disturb our thoughts.

Summer is not unwelcome. It is, in theory at least, a season of rest and recuperation and even if one is not able to lay down his work altogether and seek rest amid new surroundings, he cannot altogether get away from the spirit of the season. The early mornings and the long evenings afford some chance for enjoyment in the parks or in trolley rides and scarcely any one can fail to find an occasional day when they can get a real outing.

* * * * *



Charles Thomann

Germania Lodge held its annual outing and celebrated the Feast of St. John the Baptist on Wednesday, June 28th. Members with their ladies to the number of one hundred and fifty went by boat, and many by automobiles, to the Bay-Side Inn at Bass Point. At 4 o'clock the party formed a procession, the orchestra played a march, and they proceeded to the banquet hall where an excellent lobster and chicken dinner was served.

The Worshipful Master Charles Thomann, presided and in his usual amiable manner, which makes him so popular, delivered an eloquent address of welcome to the brethren and guests and was loudly applauded. The company arose and sang "Hoch soll er leben," ("Long May He Live.") All the

officers of the lodge, excepting one who deeply regretted that he could not attend, were present, as were also several past masters of the lodge.

Wor. Brother Thomann then said that many years ago, Germania Lodge made it a rule, that this Feast of St. John should be annually observed and that though this rule had been adhered to, at no time had an address been made appropriate to the occasion. He therefore called upon Rt. Wor. Samuel Hauser, P. G. W., and invited him to speak on this subject. Bro. Hauser on arising received a hearty greeting and expressing his gratitude for the kind reception given him, spoke of the life of St. John the Baptist and told why St. John's day is annually commemorated. His address was appreciated as evidenced by the applause during and at the conclusion of his speech.

Wor. Master Thomann then arose and offered a toast to one of the most popular and highly esteemed members of Germania Lodge—Brother Carl A. Weitz—who this day had arrived at the 45th milestone on his life's journey. Brother Weitz was warmly congratulated by words and by song, and in well chosen words feelingly expressed his thanks for being so kindly remembered. During the banquet, music was furnished by the orchestra and there was singing by a young lady engaged for the occasion. At the conclusion of the dinner Wor. Master Thomann and Senior Warden Leo Robinson enlivened the occasion by singing solos and leading in the singing of popular German and English songs in which all joined.

The affair was well arranged and successfully carried out by the committee which consisted of Charles Thomann, Leo Robinson, Julius Kreidel, Joseph Milch, and Wor. Louis Ernst. All who participated in this festival had a very good time and pronounced it the best the lodge ever held.

Wor. Brother Thomann is making arrangements for a basket picnic to be held in the near future by the members of the lodge, their families, and friends; and they are looking forward to that event with much pleasure.



Joseph T. Paul, Em. Com. Boston Commandery

On Saturday, July 1st, the members of Boston Commandery, K. T., and their ladies, went on their Annual Outing, spending two days at the Hotel Moorland, Bass Rocks, Gloucester. There were about one hundred in the party. They were conveyed to the hotel in autos, furnished by members of the Commandery, each auto starting from the most convenient place in the morning, planning to arrive at the hotel by the noon hour. The autos were decorated with flags, the American flag on the right and the beauseant flag on the left.

At dinner, served at the hotel, everyone in the party was presented with a souvenir badge. In the afternoon sports were enjoyed. In the absence of the acting senior warden, Walter B. Tripp, the sports were under the direction of the acting junior war-

den, Sir Knight Frederick H. Briggs, assisted by the commandery surgeon, Dr. Andrew P. Cornwall. The sports were so arranged that both young and old could participate in them without undue exertion. Practically every woman, and most of the men, in the party entered for at least one event, and many of them for the entire list. The entry list was so large that extra prizes had to be given in some of the events.

These events occupied the entire afternoon creating great interest and no small rivalry among the contestants. There were in all 24 prizes distributed among those found most efficient in the several sports. Several tennis matches were played among the members of the commandery. Those members who enjoyed golf had that pleasure at the Bass Rock Golf Club.



Bathing Beach, Bass Rocks, Gloucester, Mass.

Saturday evening, some members of the Pilgrim Commandery made a fraternal visit to the Boston Commandery members, and on Sunday, the officers of Pilgrim Commandery visited the hotel. During the evening there was music, dancing, etc. Between the dances and during intermission, there was singing by a male quartet composed of the Commandery. "Alouette" was sung by the men, and as usual, was encored several times. There was singing by Miss Knowles. Miss Howes delighted the party with several whistling solos. Little Miss Frances Aldrich danced several times, in various costumes, and more than pleased all. One dance, in Scotch costume, was particularly graceful and was a compliment to the Scotch members of the commandery. Mrs. Perry, sister of Eminent Commander Dr. Joseph T. Paul, accompanied on the piano.

By special invitation of Sir Knight, George W. Harvey, vice president, the party were entertained at the Rockport Country Golf Club, where light refreshments were served.

A service of song was held in the hotel on Sunday morning.

At dinner on the second day the ladies were presented with a pound box of candy, and the men were presented cigars. Later the party returned to Boston in autos and so ended another delightful Boston Commandery outing.

The meeting held by Omar Grotto, No. 38, Mystic Order Veiled Prophets of the Enchanted Realm on Tuesday evening, June 6th, was a record-breaker and demonstrated what a wonderful hold this organization is securing. At the business meeting held before dinner a life membership fund was created and by practically a unanimous vote the yearly dues were advanced to three dollars, this to go into effect in January, 1917.

After the usual famous Grotto dinner, the new drill squad went through some interesting evolutions, one of them being the salute to the flag. At the ceremonial session following, seventy candidates made the perilous voyage across the Stygian flood. During the evening the Omar Grotto Band rendered selections for all tastes, one feature being the playing of a new march, entitled the "Monarch March," composed by Bandmaster Jennings and dedicated to the Monarch of Omar Grotto. Monarch Edwin H. Dyer had his work cut out for him, presiding over the business meeting and heading the efficient cast which exemplified the beautiful ritual. Monarch Dyer also paid a glowing tribute to those members who had passed on, while the band softly played "Auld Lang Syne."

Brother David Urquhart who represents the Grand Lodge of Massachusetts as Rt. W. District Grand Master for the Chili District is highly regarded for his Masonic loyalty and efficiency. There is entire confidence that the honor of Freemasonry, especially in its relations to the Grand Lodge of Massachusetts, will be faithfully conserved while under his protection.

A letter written by a warm personal friend of Brother Urquhart has recently come to us from which we get a good picture of this brother in his relation to some of the educational and benevolent institutions in which he is interested. It is the custom of this brother on his birthday, which happens to be Christmas eve, to welcome at his home the beneficiaries of several organizations and make them happy by gifts and entertainment. This has been his custom for several years and has won for him the lasting affection of a large number of persons whose life he has made brighter by his unselfish hospitality.

While we are always glad to commend the Eastern Star as a valuable agency for doing good and increasing happiness in a way that no other association can approach, we do not attempt to cover this ground in our columns of News and Notes. We leave this to Bro. Watts of "National Mizpah," whose excellent publication appears to go everywhere. Whenever we intrude on the field of Mizpah it is because some Masonic brother sends us an item of especial interest to himself. In this way we hear of the constituting of Paul Revere Chapter No. 153 at Bedford, Mass., Wednesday evening, June 14. The ceremonies were under the direction of the grand officers and were performed in a very interesting manner in the presence of more than 200 persons.

The hall was handsomely decorated with potted plants, wild flowers and ferns, and the day being Flag Day the national colors were profusely displayed. A light collation was served at the close of the ceremonies. A pleasing feature of the evening was the presentation to the new organization of a gold mounted gavel. The worthy matron is Mrs. Katherine W. Farrington who has had experience in the same office in another Chapter. Brother Louis Pfeiffer is Worthy

Patron—he also has had experience in another Chapter. Brother Pfeiffer is junior warden of Thomas Talbot Lodge, Captain of Guard in Cambridge Commandery, K. T., and a member of Arab Patrol, Aleppo Temple, Mystic Shrine.

On Sunday, June 22nd, Wyoming Lodge and Waverly R. A. Chapter, escorted by Hugh de Payens Commandery, K. T., attended service in the Congregational Church, Melrose, Mass., on invitation of its Pastor, Rev. Bro. Thomas Sims.

There were about 200 Masons in line. The pastor delivered a sermon on "Moral Masonry." Wyoming Lodge chorus numbering about twenty-five assisted in the service under the direction of Bro. Merton D. Williams, organist of Wyoming Lodge.

The Annual Outing of Hugh de Payens Commandery No. 20, K. T., Melrose, Mass., occurred Friday, June 30th at Vesper Club Grounds, Tyngsboro, Mass. The party left Boston in a special car arriving at the grounds at noon where luncheon was served. In the afternoon sports of various nature were participated in by the party and several contestants received valuable and useful prizes, of which the ladies received the major part.

In the evening dinner was served, dancing and whist were enjoyed. About 9.30 the party returned. It was the opinion of those who enjoyed the party that it was one of the most successful outings the Commandery ever held.

The outing was under the management of Em. Commander Percy W. Witherell; Sanford Crandon, Jr., generalissimo; Ford L. Allan, captain-general.

To the generosity of Bro. Albert C. Burrage and his wife, the City of Boston is indebted for a Hospital on Bumkin Island in Boston Harbor, that is of special interest and usefulness to children.

Bumkin Island was obtained by royal grant of the King of England by Samuel Ward, a friend of John Harvard. When he died in 1683, he bequeathed it to the university with the provision that it should never be sold but its rental always go to the college trustees. Mr. Burrage was graduated from Harvard in 1883, just two

hundred years after this will become operative. When a young lawyer in Boston, he used to sail about the harbor and this rugged bit of land, so beautifully situated, appealed strongly to him and he used to dream about its possibilities as a hospital for children. The time came when he was able to carry out that desire and in 1899 he signed a lease for 500 years and gave the full value of the property in one cash payment.

Mr. and Mrs. Burrage, in entire sympathy with this plan, then hired a house at Nantasket, established physicians and nurses there and during one summer took care of more than twenty crippled children. Satisfied that such treatment meant renewal of health and in many instances complete recovery, the present building was erected and was maintained for five years with an average of more than 160 patients a season. In that time there were only five deaths.

Only those with non-contagious diseases will be admitted but the preference will be shown to so-called orthopedic cases for which sea-air is highly beneficial. The age limit is from two to fifteen years, but this is not an arbitrary rule.

The hospital is in the form of the letter H 175 feet long by 153 wide and sets just back of the crown of the island, which contains fifty acres. It is two stories high at the front and three at the back, of light buff brick with staircases of iron to make it absolutely fireproof. In the central section extending from the rear, is an inclined runway which, by long slopes, leads from floor to floor for the convenience of wheel chairs and the ambulance.

The wide piazzas are ideal places for sun-treatment, which so many anemic children need almost as much as good food and quiet in which to recuperate after operations.

The Mystic Order of Veiled Prophets of the Enchanted Realm is in no way connected with Masonry proper but its membership has always been restricted to Master Masons in good standing.

One of the objects of this Order is to benefit the symbolic Lodge, and in many things the government is guided by Masonic usage as the most perfect system ex-

tant, but it is to be explicitly understood that, in itself, this is not a Masonic order, and that it is in no sense a Masonic degree.

The ritual is absolutely original so far as its use in the work of a fraternal organization is concerned. It is founded upon a very ancient Persian manuscript, discovered in one of the sacred temples of Teheran, the City of Mystery, and the action involves many of the most celebrated characters of ancient mythology.

The Grotto is a social organization for the Master Mason. The marvelous growth of Grottoes throughout America shows the appreciation of our brothers for this good work. Our ritual is beautiful and impressive. The Neophyte who travels through the Realms of Shade is satisfied he gets his money well invested and receives large dividends of glee, glory and gladness in seeing his successors following in his footsteps.

While we revel in fun and exalt the spirit of mirth, the underlying purpose of it all is the building up of manly good fellowship. No Order can exist long without having some noble purpose in view. Our purpose is truly noble and worthy of your steadfast devotion.

Mystic—Expressing a sense comprehensible only to those of high intelligence.

Order—A grade, rank or class of a community or society.

Veiled—Enveloped, invested, enshrouded, hidden.

Prophets—Foretelling future events, predictors, foretellers.

Enchanted—Under a magical quality, delighted in a high degree.

Realm—Royal jurisdiction, or extent of government.

These are the definitions given by the Century Dictionary to the words of our Order.

The session of the Mystic Shrine which closed Thursday, July 13, at Buffalo, N. Y., completed one of the largest and most enthusiastic gatherings the body has ever held. Imperial Recorder Benjamin W. Rowell reported that there are now 223,999 Shriners and that a net gain of 10,388 had been made during the year. The following are the officers for the coming year:

Henry F. Niedringhaus, Jr., of St. Louis, imperial potentate; Charles E. Ovenshire of Minneapolis, imperial deputy potentate; Elias J. Jacoby of Indianapolis, imperial chief rabban; W. Freeland Kendrick of Philadelphia, imperial assistant rabban; Ellis S. Garretson of Tacoma, imperial high priest and prophet; Ernest A. Cutts of Savannah, imperial oriental guide; James S. McCandless of Honolulu, imperial first ceremonial master; John T. Jones of Oklahoma City, imperial second ceremonial master; Conrad V. Dykman of Brooklyn, imperial marshal; James E. Chandler of Kansas City, imperial captain of the guard; David W. Crosman of Montgomery, Ala., imperial outer guard; Wm. S. Brown of Pittsburg, imperial treasurer; Benj. W. Rowell of Boston, imperial recorder. Minneapolis was chosen for the next meeting, which will be held next June 26, 27 and 28.

Most Illustrious William H. L. Odell, Grand Master of the Grand Council of R. and S. M., of Massachusetts, assisted by Ill. Martin J. Pleschinger, G. M. of C., officially visited Hiram Council of Worcester on the evening of Thursday, May 18th.

The Grand Masters suite was made up of the following named distinguished Cryptic Rite Masons: R. Ill. Rev. R. Perry Bush, D. D., G. C.; R. Ill. E. Coleman Brown, G. P. C. W.; Ill. Clinton A. Ferguson, G. L.; Ill. Charles E. Fogg, G. C. of C.; Ill. Richard J. Hood, G. S.; M. I. Edgar W. Evens, P. G. M.; M. I. Albert E. Knight, P. G. M. of Rhode Island; R. I. Miah G. Kenney, R. I. Eugene A. Holton, R. I. Charles A. Chandler, Ill. Charles F. W. Ramus, Ill. George L. Sleeper, Ill. Rinaldo B. Richardson, Ill. Lowell D. McNutt and Companions Rev. Francis L. Beal, James A. Blake, Josiah T. Dyer.

A delegation from Naphtali Council headed by T. I. M. Raymond T. Sewall paid their compliments to the Thrice Illustrious Master by being present and were formally received.

The work of the evening was that of the Royal Degree and was beautifully rendered, bringing forth commendable comment from all sides.

Specially selected music was introduced and the whole scene was one which will be long remembered by all who were privileged to attend.

At the conclusion of the work a banquet and entertainment were indulged in.

At the Regular Conclave of De Molay Commandery, K. T., in Masonic Temple, Boston, Wednesday, May 24th, Em. Commander Almon B. Cilley had the pleasure of accepting, in behalf of the Commandery, a Massachusetts State flag. The presentation was made by Frank W. Witcher, who was escorted to the chamber by Adj. Wilson and the guards.

Commander Almon B. Cilley accepted the gift and remarked that Knight Witcher, besides honoring the Commandery, had honored himself, as he was the first to have the distinction in this jurisdiction of giving such a flag to Templars.

William Edward Risley, of Newtonville, died suddenly of heart disease, Tuesday, July 4, at the age of seventy-two years. He was born in East Hartford, Conn., and formerly was a resident of Waterbury in that State, where he long was superintendent of the finishing department at the silver manufactory of Rogers Bros. While living in Waterbury, he was active in Masonic affairs and was at one time commander of the Knights Templars of Connecticut.

Mr. Risley left Waterbury to assume the position of superintendent at the factory of the Towle Manufacturing Company in Newburyport, makers of silverware, and he retained that position until six years ago, when he retired.

William Parsons, 3d, for many years prominent in Masonic circles throughout the State, died at his home Gloucester, Mass., Friday evening, June 23, after a brief illness. He was forty-five years old. Mr. Parsons at the time of his death held the office of district deputy grand master of the ninth Massachusetts district. For some years he had been proprietor of a dry goods business in East Gloucester. He is survived by a widow and three children.

Past High Priest's night was observed at a special convocation of Franklin Royal Arch Chapter, Greenfield, Mass., Wednesday evening, June 14th, when the Most Excellent degree was conferred on fourteen candidates by past high priests of the Chapter. Walter L. Barton, E. H. P., presided at the opening and closing exercises. The degree was conferred in a most impressive manner by Rt. Ex. Dr. E. G. Best, R. W. M., with Ex. Wm. Blake Allen as W. S. W., Ex. Thomas B. Ross as marshal, Ex. Charles W. Schuler, S. D., Rt. Ex. Edward J. Reece, J. D. Other past high priests taking part were Ex. William S. Severance, who has been a Mason for over sixty years, Ex. Charles W. Hazelton, Ex. J. Henry Nichols, Ex. Edwin R. Fiske, Ex. Rollin S. Bascom, Ex. Frank P. Curtis. Comp. John Ashley was organist. Following the ceremonies supper was served in the banquet hall by Wood. High Priest Barton introduced Rt. Ex. Frederick E. Pierce as toastmaster. Gen. Pierce introduced the speakers in a very happy manner. Among those who spoke were Companions Dr. Best, F. L. Hayward, Seabourne Kerslake, Thomas B. Ross, Hal Dadmun, Philip H. Ball, William Bailey and William Blake Allen. Over 100 were present, including many of the older companions.

Boston Commandery, K. T., and St. John's Commandery of Providence, R. I., have long maintained relations of close fraternal regard. This sentiment is most frequently expressed through some courtesy of the heads of the bodies. It appears, however, that the good feeling is not wholly at the top of the bodies but sometimes finds its way quite as well downward in the official line, at any rate, the Sir Knights serving as Guards of St. John's Commandery have shown that their hearts are moved with the spirit of true knightly courtesy by inviting the Guards of Boston Commandery to be their guests on a special outing.

The affair came off Monday, June 5th. The invitation included the Council and Warder of Boston Commandery. The party proceeded to Providence in autos. They were received by the Providence fraters and entertained with a luncheon on a steam

yacht, then with a trip down the river during which they enjoyed a real Rhode Island fish dinner. On their return to Providence they were received in Providence Commandery with words of cordial greeting from Em. Commander Thurston. Em. Commander Paul of Boston Commandery took part in the work of the temple, by invitation of Em. Commander Thurston. The trip home was by auto and was not completed until a late hour.

Grand High Priest Albert J. Young, in his annual address to the Grand Royal Arch Chapter of Michigan, in May last, paid the Tyler-Keystone, a Masonic periodical published in his state, a handsome compliment by saying it should be in the hands of every Mason. A commending word from the head of any grand body is of great value in inducing the Craft to support a Masonic periodical. Very many Masons have no idea of the benefit that may be derived from Masonic reading.

The United States, excluding Alaska, is as big as England, Scotland, Ireland, France, Germany, Spain, Portugal, Italy, Austria-Hungary, the Balkan States, Switzerland, Holland and Belgium, Norway and Sweden, and European Russia with the exception of two of its provinces.

—Exchange

According to a table published in the Proceedings of the Grand Lodge of Kansas, 1916, there are 14,701 Masonic lodges in the United States with a membership of 1,702,935, showing a net gain of 73,544 for the last year.

Texas leads the other states with 878 lodges, New York leads in membership with 186,179 members, Utah has 17 lodges which is the smallest with the exception of Porto Rico which has but 5 and Philippine Islands which is not given.

Nevada has 1,939 members the smallest except Porto Rico, which has 583, and Philippine Islands which have 1,650 members.

The table was prepared by P. G. M. Mattheus M. Miller, Kansas Committee on Correspondence.

All Sorts

When we are alone we have our thoughts to watch; in the family, our tempers; and in company, our tongues.

—Scottish Rite Bulletin

While waiting for the speaker at a public meeting a pale little man in the audience seemed very nervous. He glanced over his shoulder from time to time and shifted about in his seat. At last he arose and demanded in a high penetrating voice: "Is there a Christian Scientist in this room?"

A woman at the other side of the hall got up and said: "I am a Christian Scientist."

"Well, then, madam," requested the little man, would you mind changing seats with me? I'm sitting in a draft."

—Farm and Fireside

"What are you sitting out in the rain for, little boy?"

"Oh! Pa an' Ma are talkin' about a milliner's bill an' I'm neutral."

It doesn't take money to make fools of some men—but it helps.

Not Sure.—A little boy who was very much puzzled over the theory of evolution questioned his mother thus:

"Mamma, am I descended from a monkey?"

"I don't know," the mother replied, "I never knew any of your father's people."

"Does Wilkins own his house or does he rent it?" inquired one neighbor of another.

"Rents it," was the decided response.

"How do you know?"

"He strikes matches on the paint."

"Do you ever worry, old man?"

"Never."

"How do you work it?"

"In the daytime I'm too busy and at night I'm too sleepy."

You will never be sorry—

For doing your level best.

For hearing before judging.

For thinking before speaking.

For standing by your principles.

For being generous to an enemy.

For promptness in keeping your promises.

"Tommy," said the teacher, "can you tell us what is meant by nutritious food?"

"Yes," said Tommy; "it's food what ain't got no taste to it."

When our English cousins speak of second-hand garments they say "left off" where we say "cast off." The following advertisement recently appeared in a London paper:

"Mr. and Mrs. Hardy have left off clothing of all kinds. They can be seen any day from 3 to 6 P. M.

Ethel.—"Maud was talking about you before you came in. What do you suppose she said?"

Cholly.—"Really, I haven't an idea."

Ethel.—"Good guess. That's just what she did say."

Tobacco is a dirty weed.

I like it.

It satisfies no normal need.

I like it.

It makes you thin, it makes you lean;

It takes the hair right off your bean;

It's the worst darn stuff I've ever seen.

I like it.

During a large dinner party, a young Frenchman was seated next to a fine looking young woman who was wearing a gown which displayed her beautiful arms.

"I came near not being here tonight," she said. "I was vaccinated a few days ago and it gave me considerable annoyance."

The young foreigner gazed at the white arms of the speaker. "Is that so," he replied. "Where were you vaccinated?"

The girl smiled demurely and said, "In Boston."

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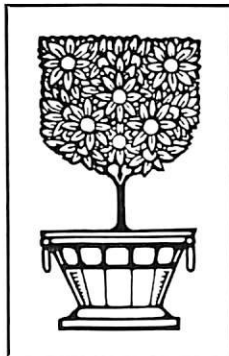
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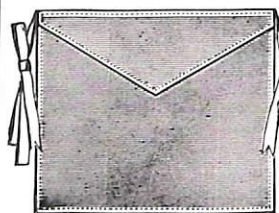
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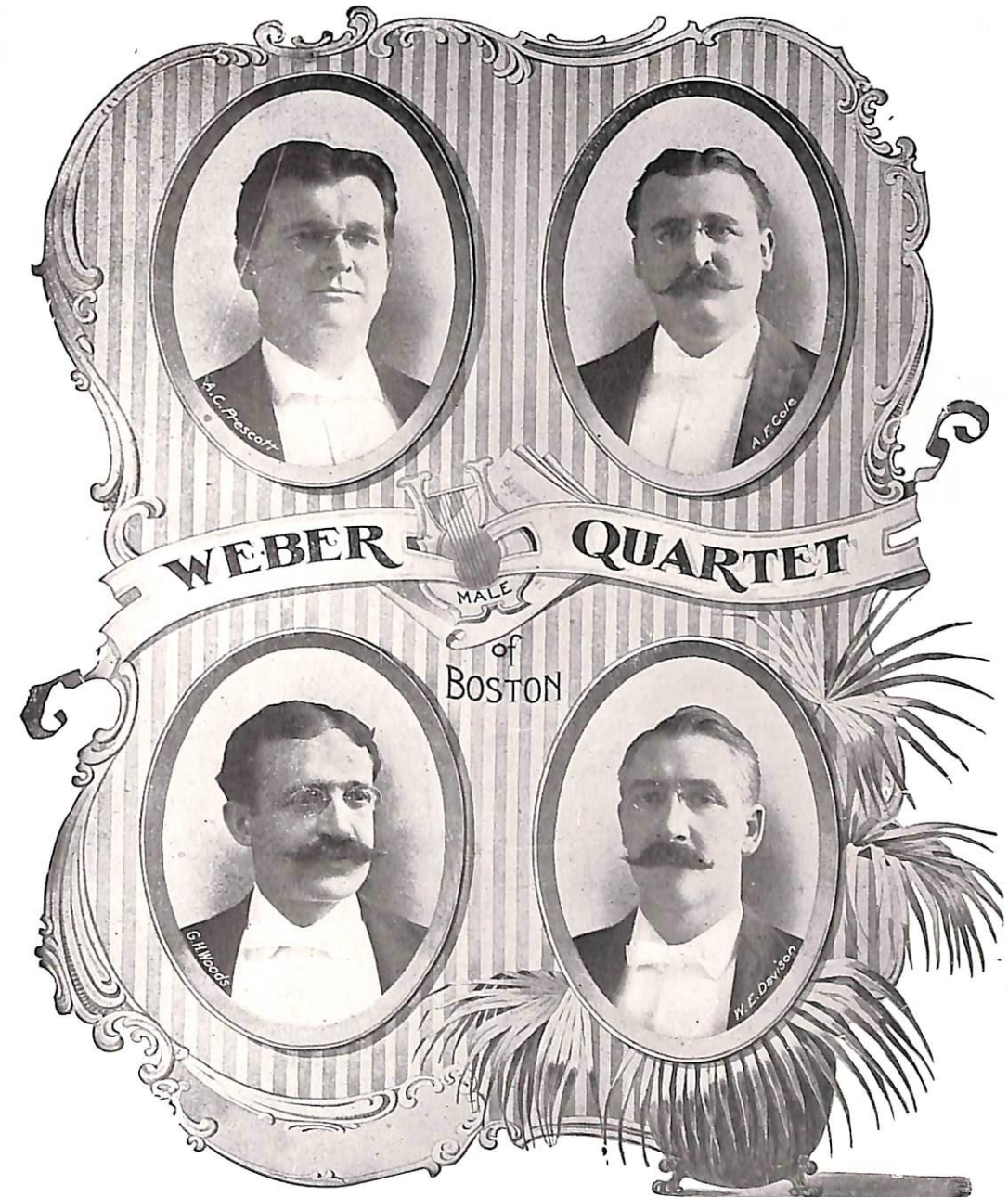
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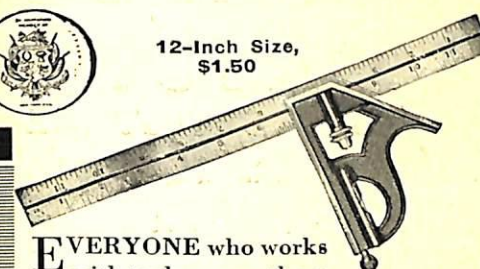


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